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ABSTRACT

In this paper, the author offers a rationale for Black Studies programs for the reader's consideration, attempts to resolve the question, "Black History for what?" and illustrates how Black History can be taught as an integral part of a modern social studies curriculum which is spiral, conceptual, and interdisciplinary, and which emphasizes decision-making and social action skills. Black History should help students develop the ability to make reflective decisions so that they can resolve personal problems and shape public policy by participating in intelligent social action; the goal of Black History should be to help students become effective change agents. (Author/SB)

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TEACHING BLACK HISTORY FOR SOCIAL CHANGE*

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With the emergence of the Black revolt of the sixties, Black people began to shape and perpetuate a new identity. "Black Power" and "Black is Beautiful" were rallying cries of this identity search. Blacks rejected many of the components of the dominant white culture, and searched for elements out of which a new identity could be formed. Such elements include intensified racial pride and cohesiveness, a search for power, and an attempt to identify cultural roots in Africa. African dashikis, tikis, Afro hair styles, and Swahilian phrases emerged as new cultural components.

Written history is an important part of a people's heritage. As the Black revolt gained momentum, Blacks demanded that history be rewritten so that the role played by them in shaping America's destiny would be more favorably and realistically portrayed. Organized interest groups pressured school districts to ban lily-white history books from the schools. When the pressure on school districts mounted, they encouraged publishers to include more Blacks in schoolbooks.

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In response to Black demands for Black history and Black studies, educational institutions at all levels have made some attempts to institute Black studies programs. Publishers, seeking quick profits, have responded to the Black history movement by producing a flood of textbooks, tradebooks, and multi-media "kits," many of dubious value. Most of the "integrated" materials now on the market are little more than old wine in new bottles, and contain white characters painted brown, and the success stories of "safe" Blacks such as Crispus Attucks and Booker T. Washington. The problems which powerless ethnic groups experience in America are deemphasized or ignored.[1]

Despite the recent attempts to implement Black history programs, few of them are sound because the goals of Black studies remain confused, ambiguous, and conflicting. Many Black studies programs have been structured without careful planning and clear rationales. Divergent goals for Black history programs are often voiced by experts of many different persuasions and ideologies. Larry Cuban, a leader in ethnic education, argues that "the only legitimate goals for ethnic content [in the public schools] . . . are to offer a balanced view of the American past and present . . ."[2] (emphasis added). Nathan Hare, another innovator in ethnic studies, believes that Black history should be taught from a Black perspective and emphasize the struggles and aspirations of Black people.[3]

Many young Black activists feel that the main goal of Black history should be to equip Black students with an ideology which is imperative for their liberation. Some Blacks who belong to the over-thirty generation, such as Martin Kilson and Bayard Ruskin, think that education which is designed to develop a commitment to a fixed ideology is antithetical to

sound scholarship and has no place in public institutions. Writes Kilson, ". . . I don't believe it is the proper or most useful function of a [school] to train ideological or political organizers of whatever persuasion. A [school's] primary function is to impart skills, techniques, and special habits of learning to its students. The student must be free to decide himself on the ideological application of his training."[3] The disagreement over the proper goals for Black studies reflects the widespread racial tension and polarization within American society.

Classroom teachers are puzzled about strategies to use in teaching Black history and have serious questions about <u>who</u> can teach Black studies because of the disagreement over goals among curriculum experts and social scientists. Effective teaching strategies and sound criteria for judging materials cannot be formulated until goals are identified and explicitly stated. In the past, most social studies teachers emphasized the mastery of factual information, and tried to develop a blind commitment to "democracy" as practiced in the United States. Unless a sound rationale for Black studies programs can be stated and new approaches to the teaching of Black history implemented, students will get just as sick and tired of Black history as they have become with white chauvinistic schoolbook history. Some students already feel that Black history has been "oversold." Many teachers who teach Black history use new materials but traditional strategies because multi-ethnic materials, although necessary for sound social studies programs, do not in themselves solve the classroom teacher's pedagogical problems.

Without both new goals and novel strategies, Black history will become just another fleeting fad. Isolated facts about Crispus Attucks don't stimulate the intellect any more than isolated facts about Abraham Lincoln. In this paper, the author offers a rationale for Black studies programs for the reader's consideration, attempts to resolve the question, "Black history for what?" and illustrates how Black history can be taught as an integral part of a modern social studies curriculum which is spiral, conceptual, and interdisciplinary, and which emphasizes decision-making and social action skills.

The Purpose of Black History Instruction

The goal of Black history should be to help students develop the ability to make reflective decisions so that they can resolve personal problems and, through social action, influence public policy and develop a sense of political efficacy. To help liberate Black Americans from physical and psychological captivity, we must help them to attain effective decision-making and social action skills which can be used to solve personal problems and to influence the making of public policy. Thus, the ultimate goal of social studies for Black students should be to make them effective political activists. While social action skills are needed by all students, they are especially needed by Black students because most of them are still physically and psychologically victimized by institutional racism. When an individual develops the ability to make reflective decisions, he can act effectively to free himself from oppression and colonialism. Poverty, political powerlessness, low self-esteem, consumer exploitation, institutional racism, and political alienation are the kinds of problems which the social studies must help Black youths to resolve through effective political action.

It is especially important for teachers to help students to make reflective decisions and to participate in social action in times when rhetoric is often substituted for reason, and when simplistic solutions are often proposed as answers to complicated social problems. Wanton destruction is frequently the only response that many of our youths can make when archaic institutions stubbornly resist their just demands for change. I will illustrate in this paper how Black history, as an integral part of an inquiry-oriented social studies curriculum, can help students to develop skills in decision-making and social action. First, however, I will state the assumpsions of my theory of social education.

Assumptions

My beliefs about the proper goal of the social studies is based on the assumption that man will always face personal and social problems, and that all citizens should participate in the making of public policy in an open society. The focus for the social studies which I recommend is not only grounded in a cultural pluralistic ideology, but one of its basic assumptions is that maximum participation of all citizens in the making of public policy is essential for the creation and perpetuation of a society in which each ethnic minority group can ~~attain~~ MAINTAIN its unique cultural identity, and yet fully participate in all social and political institutions. The theory advocates cultural diversity rather than assimilation. It rejects the notion that elitists, ruling and powerful groups or academic specialists should determine the goals of social and political institutions. The proper role of the academic specialist is to facilitate the realization of the goals and values shaped by all groups within a society.

I am also assuming that individuals are not born with the ability to make reflective decisions, but that decision-making consists of a set of skills which can be identified and systematically taught. Further, I am assuming that man can both identify and clarify his values, and that he can be trained to reflect upon problems before acting on them.

I have suggested that students should not only become decision-makers, but that they should develop the ability to make reflective decisions. An important question which I have a responsibility to answer is: "How do I distinguish between a reflective and a non-reflective decision?" or "What criteria do I use to evaluate the effectiveness of a decision?" In this paper, I am going to delineate a process with definite steps and attributes which a decision-maker must satisfy before I am willing to call his decisions and actions reflective. It is extremely important for the reader to realize that I am primarily concerned with a process of decision-making, and not with specific products of decisions.

The careful reader may raise several legitimate questions about my position and wonder about the consequences for a society in which individuals are free to make uncoerced decisions. Such individuals may, for example, violate norms which are essential for the survival of his group. In principle, a social actor* who reached a decision using the process which I will spell out below may decide to murder all of his perceived enemies. This possibility forces me to make explicit other assumptions on which my theory of social studies education is based. I am assuming that social actors who make decisions using the process which I advocate will act in ways that will perpetuate the cultural identity and integrity of his group, and the creation of a humane and just society. I

*Social actor refers to an individual who makes a deliberate effort to influence his social environment and persons within it, including societal laws, public policy, norms, values and the distribution of wealth. The activities in which he participates is social action. Social action may be effective or ineffective.

believe that most persons who habitually violate humane values do so primarily because they are the victims of a society which perpetuates myths about the inferiority and superiority of different groups, have confused values, and act before rationally reflecting upon the possible consequences of their actions. Most such actions, I believe, are impetuous, impulsive and non-reflective.

While my position assumes that reflective decision-makers will act in ways consistent with humane values, it is not a theory which does not advocate social change. It also assumes that if the social actors within a society use the process which I will describe to reach decisions, societal goals, values and mores will be changed by intelligent social action when they no longer contribute to the satisfaction of human needs and aspirations, or when they no longer meet the current needs of society. When goals and values become obsolete and dynfunctional, the public, through massive and effective social action, will construct new goals and values which are more consistent with current needs, purposes, and beliefs. Thus, while the theory is not necessarily a revolutionary one, it opens up the possibility for revolution in values and in social and political institutions.

The social studies curriculum which I advocate could possibly prevent choas and destructive instability within our society, while at the same time providing means and methods whereby oppressed groups and new generations can shape their own destinies, use those aspects of traditional society which are consistent with their needs, and create new, legitimate life-styles and values when it is necessary to do so. What is legitimate, normative and valued is subject to reconstruction in each new generation. Each generation,

however, can use those aspects of the past which are functional for current needs and purposes. Thus our theory advocates both stability and change within a society.

Essential Components of Decision-Making

Knowledge is one essential component of the decision-making process. There are many kinds of knowledge and ways of attaining it. To make a reflective decision, the decision-maker must use the scientific method to attain knowledge. The knowledge on which reflective decisions are made must also be powerful and widely applicable so that it will enable the decision-maker to make the most accurate predictions possible. There are several categories of knowledge and they vary in their predictive capacity and in their ability to help us to organize our observations, and thus to make decisions.

Factual knowledge, which consists of specific empirical statements about limited phenomena, is the lowest level of knowledge, and has the least predictive capacity. Concepts are words or phrases which enable us to categorize or classify a large class of observations, and thus to reduce the complexity of our social environment. Because of their structure and function, concepts in and of themselves do not possess predictive value. However, generalizations, which state the relationship between concepts or variables, enable us to predict behavior; the predictive capacity of generalizations vary directly with their degree of applicability and amount of empirical support. Generalizations which describe a large class of behavior and which have been widely verified are the most useful

for making predictions and thus decisions. Theory is the highest form of knowledge, and is the most useful for making predictions. A theory consists of a deductive system of logically interrelated generalizations. Although no grand or all inclusive theories exist in the social sciences as in the physical sciences, numerous partial or middle range social science theories exist, such as Durkheim's theory of suicide and Allport's theory of prejudice.

To make reflective decisions, the student must be able to use the scientific method* to derive higher level generalizations and theories, since these forms of knowledge will enable him to make the most accurate predictions. The most predictive generalizations and theories are those which are related to the key or organizing concepts in the social sciences. The identification of key concepts within the social sciences enables the decision-maker to use the most powerful generalizations which constitute the behavioral sciences, and which can make the greatest contribution to the resolution of personal and social problems, and facilitate the influencing of public policy.

Students must not only master higher levels of knowledge in order to make reflective decisions, they must also learn to view human behavior from the perspectives of all of the social and behavioral sciences. A social studies curriculum which focuses on decision-making and the Black experience

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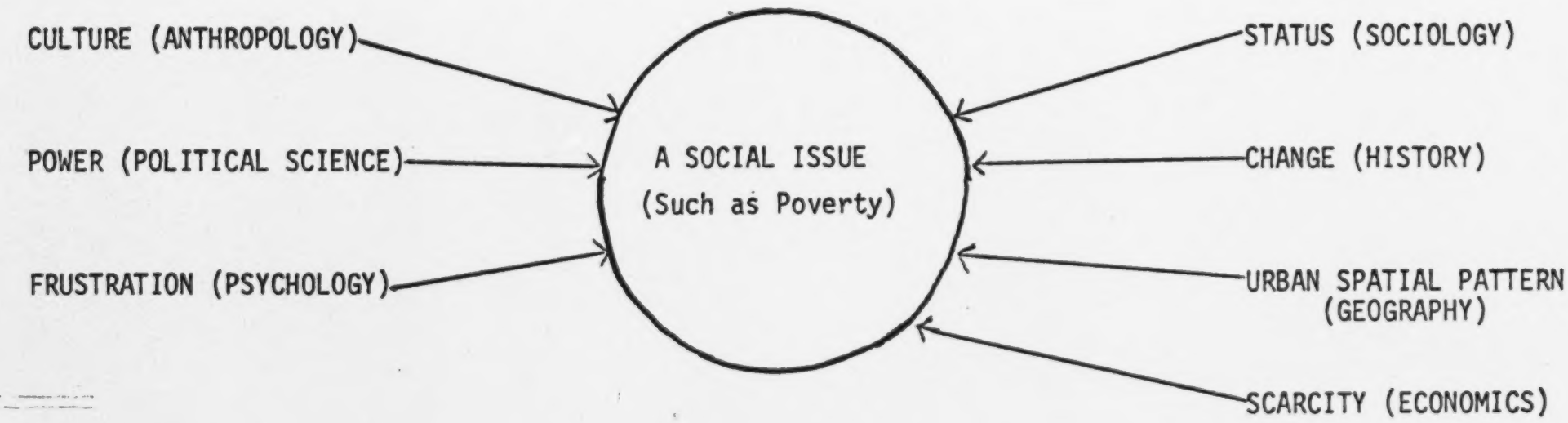
*The basic steps of this method include problem formulation, formulation of hypotheses, definition of terms (conceptualization), data collection, evaluation and analysis of data, testing hyoptheses: deriving generalizations and theories, and beginning inquiry anew. Social inquiry is cyclic rather than linear and fixed. Generalizations and theories in social science are continually tested and are never regarded as absolute. For a useful reference, see Abraham Kaplan, The Conduct of Inquiry (San Francisco: Chandler Publishing Company, 1964).

FIGURE 1: UNDERSTANDING A SOCIAL ISSUE WITH SOCIAL SCIENCE CONCEPTS AND THEORIES



This figure illustrates how a social issue such as poverty can be sufficiently understood and therefore reflectively acted upon only after the social actor has viewed it with the concepts and theories from a number of social science disciplines. Any one discipline gives only a partial understanding of a social problem or issue. Thus, the social studies programs must be <u>interdisciplinary</u>.

must be interdisciplinary; it should incorporate key (or organizing) concepts from all of the social sciences. Knowledge from any one discipline is insufficient to help us make decisions on complex issues such as poverty, institutionalized racism and oppression. To take effective social action on a social issue such as poverty, students must view it from the perspectives of geography, history, sociology, economics, political science, psychology, and anthropology. (See Figure 1).

While higher level, interdisciplinary knowledge is necessary to make sound decisions, it is not sufficient. Students must also be able to identify, clarify, and analyze their values. Value inquiry and clarification are essential components of a sound social studies curriculum which incorporates the Black experience. Students should also be taught how to relate the concepts and generalizations which they derive to their values, and thus to make decisions. Decision-making consists essentially of affirming a course of action after synthesizing knowledge and clarified values. Students should also be provided opportunities whereby they can act on some of the decisions which they make. It would be neither possible nor desirable for children to act on all of the decisions which they make in social studies classes. However, " . . . under no circumstances should the school, deliberately or by default, continue to maintain the barriers between itself and the other elements of society."[5] Social action and participation activities are necessary components of a conceptually-oriented, decision-making social studies curriculum which incorporates the Black experience.

The Structure of History

We must identify the key concepts within the disciplines and their related generalizations to plan a curriculum which focuses on decision-

FIGURE 2: STUDYING THE BLACK EXPERIENCE FROM AN INTERDISCIPLINARY PERSPECTIVE WITHIN A HISTORICAL FRAMEWORK

Discipline	Analytical Concepts	Key Questions
Sociology	Values, Norms	What unique values and norms have emerged within the Black community?
Political Science	Power	What power relationships have existed within the Black community?
Anthropology	Acculturation	What kind of culture exchange has taken place between Blacks and whites in the United States?
Psychology	Self-Concept	How has the Black experience affected the Black man's feelings and perceptions of himself?
Geography	Region	Where have Blacks usually lived within our cities and why?
Economics	Goods, Services, Production	What goods and services have been produced in the Black community? Why?
History	Change	How has the Black community changed in recent years?

making and incorporates the Black experience. Identifying the key concepts within history poses special problems. While the behavioral sciences use unique conceptual frameworks to view human behavior, history' uniqueness stems from the fact that it views behavior which has taken place in the past, is interested in the totality of man's past, and uses a modified mode of scientifie inquiry. While the sociologist and the political scientist are primarily interested in socialization and power respectively, the historian may be and sometimes is interested in how each of these concepts is exemplified in man's past behavior. History, then, is an interdisciplinary field since historians, in principle, are interested in all aspects of man's past. It is difficult to speak about unique historical concepts. Every discipline makes use of the historical perspective, and has historical components. When a sociologist studies norms and sanctions during the period of slavery, and the economist describes how the slaves produced goods and services, they are both studying history.

While history, in principle, is concerned with the totality of man's past, in practice history is largely political because most of the concepts which is uses, such as revolution, government, war, and nationalism belong to political science. History as it is usually written focuses on great political events and leaders, and largely ignores the experiences of the common man, non-Western man, ethnic groups, and key concepts from most of the other social sciences, except geography. However, since history, in principle, is concerned with the totality of man's past, it is potentially the most interdisciplinary of all of the social disciplines and for that reason can serve as an excellent framework for incorporating the Black experience into the curriculum from an interdisciplinary perspective, as illustrated in Figure 2.

Although historians have largely ignored concepts from most of the behavioral sciences, and the struggles and aspirations of the common and Third World man, a modern program in historical studies can and should incorporate these knowledge components. In recent years, historians have become acutely aware of how limited and parochial written history is, and have taken steps, but still inadequate ones, to include both the contributions and struggles of ethnic groups in their accounts and to use more concepts from the behavioral sciences. Stanley M. Elkins, in his classic study of slavery, uses a number of psychological concepts and theories to explain the behavior of the slave and master.[6] The trend toward more highly interdisciplinary history will undoubtedly continue as historians become more familiar with behavioral science concepts.

Incorporating the Black Experience into a Conceptual Curriculum

To illustrate how a program in historical studies can be both interdisciplinary and incorporate the experiences of Black Americans, we have identified seven key concepts from the various disciplines which can be taught within a historical framework, related organizing generalizations, and sub-generalizations related to Black History. While the sub-generalizations in our examples relate exclusively to the Black experience, a sound social studies program should include content samples that are related to man's total past, including the experiences of Native Americans, Puerto Rican Americans, Chicanos, and Asian-Americans.

Key Concept: CONFLICT (History)

Organizing Generalization: Throughout history, conflict has developed between various racial and ethnic groups.

Sub-Generalizations:

1. Violence and conflict occurred on the slave ships.
2. Several Black leaders led slave revolts during slavery in which Blacks and whites were killed.
3. When Blacks began their migration to Northern cities near the turn of the century, violent racial confrontations occurred in major urban areas.
4. During the Black Revolt of the 1960's, racial rebellions took place in a number of United States cities which resulted in the murder of many Black citizens.

Key Concept: CULTURE (Anthropology)

Organizing Generalization: Many different racial and ethnic groups have contributed to and enriched American culture.

Sub-Generalizations:

1. Skilled Black slaves help to construct and decorate the Southern mansions.
2. The slave songs made a significant impact on American music.
3. The blues and jazz forms of music created by Black Americans constitute America's most unique musical heritage.
4. The literature written by Black Americans during the Harlem Renaissance contributed greatly to American culture.
5. Black American art expresses the poignant experiences of Black people in highly creative ways.

Key Concept: RACISM (Sociology)

Organizing Generalization: All Non-white groups have been the victims of racism and discrimination in America.

Sub-Generalizations:

1. During slavery Blacks were not permitted to learn to read, to form groups without a white being present, or to testify in court against a white person.
2. The "Black Codes" that were established after the Emancipation Proclamation was issued created in many ways, a new kind of "slavery" in the South.
3. For many years, legal segregation in the South forced Blacks to attend inferior schools, denied them the ballot, and sanctioned segregation in public accomodation and transportation facilities.
4. Blacks still experience discrimination in all phases of American life, including education, the administration of justice, and employment.

Key Concept: CAPITALISM (Economics)

Organizing Generalization: In a capitalistic society, powerless groups are unable to compete equally for jobs and rewards.

Sub-Generalizations:

1. During slavery, Blacks were forced to work without wages so that whites could make large profits from Southern crops.

2. After the Emancipation Proclamation was issued, "freed" Blacks were forced to work in a sharecropping system which cheated and exploited them.
3. When Blacks migrated to Northern and Western cities, they were the last hired and the first fired.
4. Today, many Blacks are unable to find steady and meaningful employment because they control few production industries.

Key Concept: POWER (Political Science)

Organizing Generalization: Individuals are more likely to influence public policy and to bring about social change when working in groups than when working alone.

Sub-Generalizations:

1. During slavery Blacks, by working cooperatively, were able to help many slaves escape with a system known as the "Underground Railroad."
2. By gaining group support, civil rights organizations such as the NAACP and CORE were able to end lynchings, and to reduce legal discrimination in such areas as employment, education and transportation.
3. The Black Revolt of the 1960's was able to reduce legal discrimination in such areas as employment, law, education, and transportation.
4. The Nation of Islam has been able to provide many Blacks educational and job opportunities.

Key Concept: SELF-CONCEPT (Psychology)

Organizing Generalization: Self-Concept highly influences an individual's perceptions of the world and affects his behavior.

Sub-Generalizations:

1. The slave masters were able to convince many Blacks that they were less than human; the success of the slave masters in this task helped to reduce Black resistence to slavery.
2. Many slaves never accepted the views of themselves which were perpetuated by the slave masters and ran away or participated in slave revolts.
3. The movement led by Marcus Garvey in the 1920's enabled many Blacks to think more highly or their race and to develop group pride.
4. The Black Revolt of the 1960's caused many Blacks to feel more positively toward their race and to protest vigorously for their rights.

Key Concept: REGION (Geography)

Organizing Generalization: Every region is unique in its own way.

Sub-Generalizations:

1. The central area of the city where most Blacks live is usually characterized by substandard housing, higher prices, and public officials who are largely unaccountable to their constituents.
2. Prices for goods and services are usually higher in the central area of the city where most live than in outlying areas.
3. Police protection, city services, and public schools are usually inferior in the areas of a city where Black populations are concentrated.

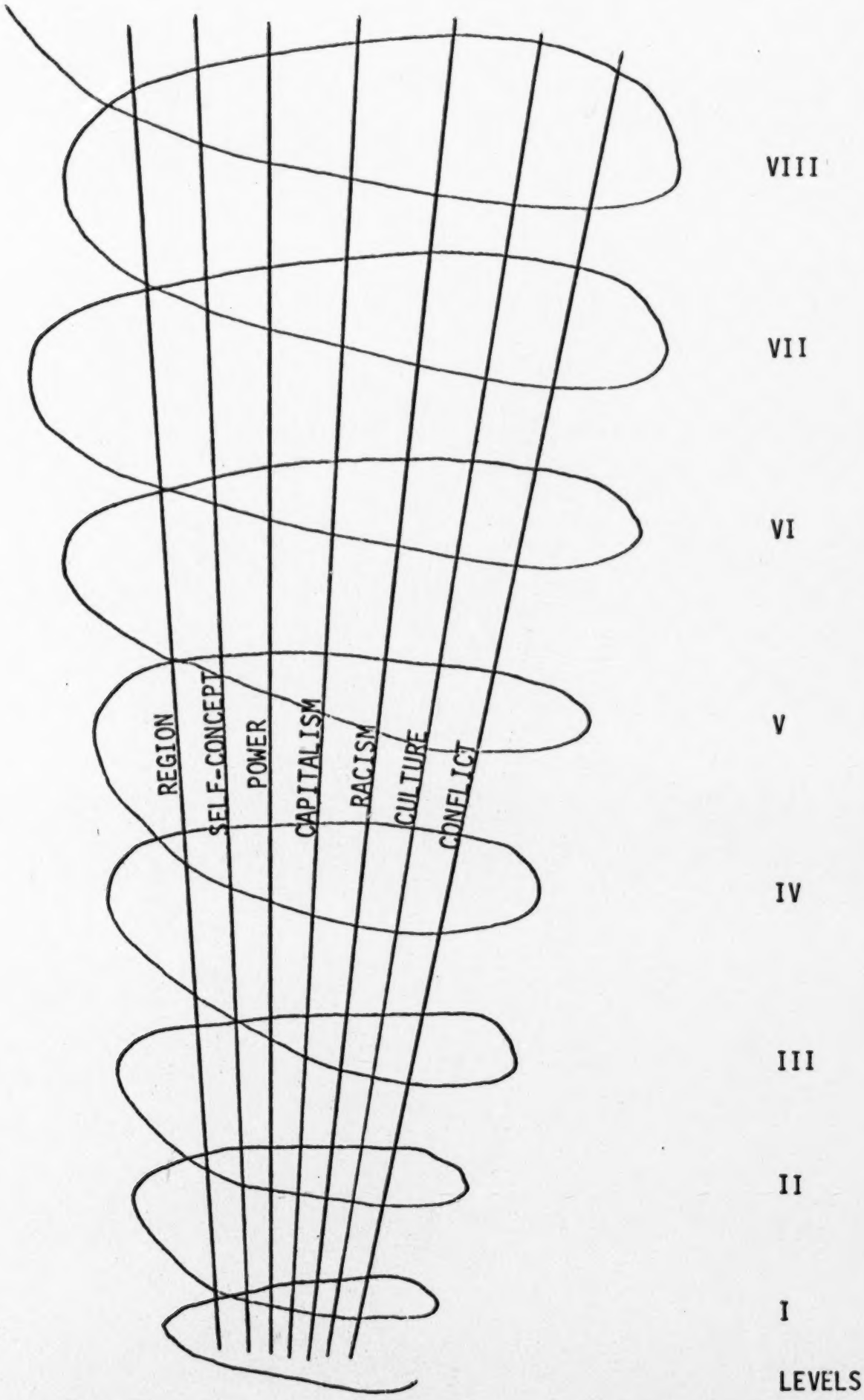


FIGURE 3: This diagram illustrates how information related to the Black experience can be organized around key concepts and taught at successive levels at an increasing degree of complexity.

FIGURE 4: KEY IDEAS AND TEACHING STRATEGIES

Key Ideas	Activities
RACISM KEY GENERALIZATION: All non-white groups have been the victims of institutionalized racism in America. SUB-GENERALIZATION: Blacks have experienced discrimination in all phases of American life, including education, the administration of justice, and employment.	1. Reading selections from South Town, North Town, and Whose Town? by Lorenz Graham. 2. Discussing the discrimination which the Williams family experienced in this story and how they coped with it. 3. Discussing the discrimination which David Williams experienced in school and how he reacted to it. 4. Viewing a filmstrip on Black slavery and listing ways in which it was a form of discrimination. 5. Finding copies of such documents as the Slave Codes and the Grandfather Clause and role-playing how they affected the lives of Blacks. 6. Compiling statistics on the number of Blacks who were lynched during the early years of the 1900's. 7. Reading and discussing accounts of the discrimination which Blacks experience in employment, education, and in the administration of justice today.

FIGURE 5: KEY IDEAS AND TEACHING STRATEGIES

Key Ideas	Activities
CULTURE KEY GENERALIZATION: Many different racial and ethnic groups have contributed to and enriched American culture. SUB-GENERALIZATION: The literature written by Black Americans during the Harlem Renaissance contributed greatly to American culture.	1. Reading "Montage of a Dream Deferred" by Langston Hughes. 2. Discussing what the author means by "deferred dream." 3. Discussing the dreams of Black people which have been deferred and why. 4. Reading, "If We Must Die" by Claude McKay. 5. Discussing the racial rebellions which took place near the turn of the century and the ways in which the two poems are social commentaries about racial conflict. 6. Reading "Indicent" by Countee Cullen. 7. Discussing how the child felt when he first came to Baltimore and why. 8. Discussing why and how his feelings changed. 9. Discussing ways in which the Harlem Renaissance poets expressed their feelings, emotions, and aspirations in their writings, and how they contributed to American literature and culture.

4. Culture elements which are unique to the Black community can usually be found within a designated area of a city; often these culture elements do not diffuse outward to other metropolitan regions.

Once a teacher or curriculum committee has identified the key concepts and generalizations which can serve as a framework for a social studies curriculum or unit, and stated sub-generalizations that relate to the Black experience, he (or the committee) can then identify the materials and teaching strategies which are necessary to help the students derive the concepts and their related generalizations. The seven key concepts and generalizations stated above can be taught at every level within a spiral conceptual curriculum and developed at increasing levels of complexity with different content samples. At each level materials related to the Black experience, as well as content related to other groups, should be used to teach the key concepts and generalizations. Figure 3 illustrates how the seven key concepts can be spiralled within a conceptual curriculum at eigth different levels. Ideally, however, a conceptual curriculum should constitute the social studies program from kindergarten to grade 12.

To assure that every sub-generalization identified in the initial stages of planning is adequately developed within a unit, the teacher can divide a sheet of paper in half and list the concepts and sub-generalizations on one side of it and the strategies and materials needed to teach the ideas on the other half, as illustrated in Figures 4 and 5.

Teaching the Historical Method (History as Process)

Because the historian's method is much more unique than his substantive concepts and generalizations, it is important to teach students the historical

method (process), as well as concepts related to historical conclusions (products). History is a process as well as a body of knowledge. A historian's view of the past is influenced by the availability of evidence, his personal biases, purposes for writing, and the society and times in which he lives and writes. Although history reflects the biases of the writer, it is often taught in school as a body of truth not to be questioned, criticized, or modified. Such a parochial approach to the teaching of history stems largely from classroom teachers' confusion about the nature of history, and the widely held belief that history contributes to the development of patriotism.

Much confusion about the nature of history would be eliminated if teachers distinguished historical statements from past events. The historical statement, often referred to as the historical fact, is quite different from the actual event. The event itself has disappeared, never to occur again. An infinite number of statements can be made about any past event. Historical data related to the Black experience constitute a goldmine of information which can be used to teach students about the nature and writing of history.[7] This kind of knowledge will not only help them to become more adept decision-makers, but more intelligent consumers of history. Conflicting accounts of slavery, the Civil War, and the rebellions which took place in our cities in the sixties can be used to teach the concept of historical bias. To help students see the regional influences on written history, the teacher can have them compare the treatment of slavery in different textbooks as illustrated in the two accounts below, one of which is from a state history of Mississippi and the other from a junior high school Black history text:

Account 1

Slave Treatment. While there were some incidents involving the abusing of slaves, public opinion and state law generally assured the slaves of good treatment. Plantation owners usually cautioned their overseers against using brutal practices. Naturally, there were some abuses on large plantations...Most people, however, favored kind treatment of slaves...[8]

Account 2

Under the slave codes, blacks were not allowed to own property or weapons. They could not form groups without a white person present. They could not buy or sell goods, or leave the planatation without permission of their master. In towns and cities, blacks were required to be off the streets by a specified hour each night. A slave could not testify in court against a white person. A slave who was charged with a crime against a white person was therefore unable to defend himself. Any slave who violated the laws was likely to be severely punished, perhaps by death.[9]

Questions

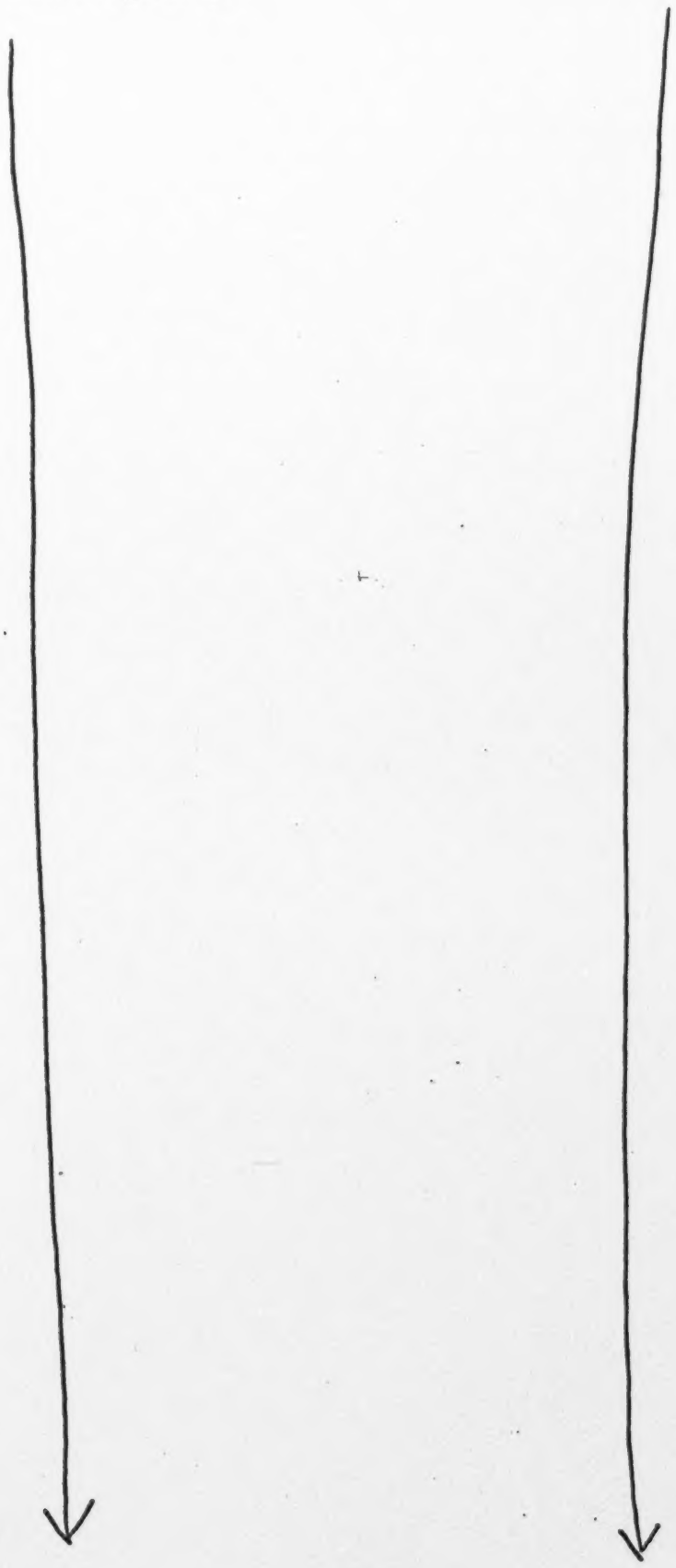
1. How are these two accounts alike?
2. How are they different?
3. Why do you think that they are different?
4. Who do you think wrote the first account? The second account? Why?
5. Which account to you think is more accurate? Why?
6. Which author supports his statements with facts? Give specific examples.
7. Read other accounts on the treatment of slaves and write in your own words about how the slaves were treated. How do your conclusions compare with the accounts written by the two authors above?

The Value Component of Decision-Making

While higher level, scientific knowledge is necessary for reflective decision-making, it is not sufficient. To make a reflective decision, the social actor must also identify and clarify his values, and relate them to the knowledge which he has derived through the process of social inquiry.

Because of the immense racial problems within our society that are rooted in value confusion, the school should play a significant role in helping students to identify and clarify their values, and in making value

choices intelligently. While the school has a tremendous responsibility to help students to make moral choices reflectively, there is abundant evidence that educators have largely failed to help students to deal with moral issues intelligently.



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Some teachers treat value problems like the invisible man; i.e., they deny their existence. They assume that if students get all of the "facts" straight, they can resolve racial problems. Such teachers may be said to practice the cult of false objectivity. Other teachers use an evasion strategy; when value problems arise in the classroom, they try to change the subject to a more safe topic. Probably the most frequently used approach to value education in the elementary and high school is the inculcation of values which are considered "right" by adults, or the indoctrination of these values. Teachers who use this method assume that adults know what the "correct" values are for all times and for children from all cultural groups. Such values as justice, truth, freedom, honesty, equality and love are taught with legendary heroes, stories, rituals and patriot songs. This approach to value education is unsound for several reasons. It assumes that most value conflicts and problems result because children are unable to distinguish "good" from "bad" values. However, this is not the case. Children can rather easily distinguish the good from the bad. Most value problems result because students must often choose between two goods.[10] When teachers use didactic methods to teach children contradictory but equally "good" values, their conflicts are intensified when they must choose between two goods.

Didactic inculcation of values also deny students free choice and does not help them to develop a <u>method</u> for deriving and clarifying their values. <u>Each generation should have the right to determine its own values</u>. Children should be taught a <u>process</u> by which they can derive their own values because we have no reliable way to predict the values which a child will find functional in the future.[11] Didactic strategies are also unsound

because there is no general agreement among adults about what values should be inculcated or about their meanings. Diverse goals and meanings have been proposed by various writers on moral education. Didactic strategies are also invalid because we cannot expect standards to guide a person's life unless those standards have been <u>freely</u> chosen from alternatives, and after thoughtful consideration of the consequences of the alternatives. Michael Scriven argues that it is <u>immoral</u> for teachers and other adults to force our cultural values upon our youth.[12] He suggests that such values may not be worth passing on, and that students should be taught how to decide on their own values. The wider culture does an excellent job of indoctrinating its values; the school, argues Scriven, should teach <u>resistence</u> to them.

Teachers should help students to develop a <u>method</u> (or process) for deriving and clarifying their values rather than teach them a set of predetermined values. <u>This is the only approach to value education which is consistent with a cultural pluralistic ideology and that is educationally sound</u>. Perhaps no more serious value questions and problems are raised in the classroom than during a study of the Black experience. Black students have important questions about the value of Blackness, their identity, and about effective strategies to use to release themselves from institutionalized racism and colonization. I have developed a value inquiry model that is presented in detail in my Social Studies Methods book which teachers can use while teaching the Black experience to help students <u>to identify, clarify and to reflectively derive their values</u>.[13] ~~12~~ Space prevents me from elaborating on the steps of this model here. However, I will present it in outline form, and a sample exercise illustrating how parts of it can be used during a study of the Black experience.

VALUE INQUIRY MODEL

a. Recognizing Value Problems

b. Describing Value Relevant Behavior

c. Naming Values Exemplified by Behavior

d. Determining Value Conflicts

e. Hypothesizing About Sources of Values

f. Naming Value Alternatives

g. Hypothesizing About the Consequences of Values

h. Choosing (Declaring Value Preferences)

i. Stating Reasons, Sources and Consequences of Personal Value Choice(s)

For value inquiry lessons, the teacher may use case studies clipped from the daily newspaper, such as incidents involving police attacks on the Black Panthers, or cases related to the current "bussing" controversy. Children's literature, photographs, role-playing activities, and open-ended stories related to these kinds of incidents can also be effectively used. In using a case study related to the Black Revolt of the sixties, for example, the teacher can ask the students these kinds of questions:

1. What was the problem in this case?
2. What does the behavior of the persons involved tell us about what was important to them?
3. How do you think that the values of the demonstrators differed from those who were in power?
4. What are other values that the persons in the case could have endorsed?
5. What were the possible consequences of the values held by the demonstrators?

6. What would you have done if your life experience had been similar to the experiences of the persons who protested?

7. What might have been the consequences of your beliefs?

8. Could you have lived with those consequences?

During value inquiry lessons, the teacher should be careful <u>not to</u> condemn values which are inconsistent with his beliefs. This is not to suggest that the teacher should remain neutral on value issues, but rather that he should not declare a value preference until the students have expressed their value choices. Unless the teacher creates a classroom atmosphere which will allow and encourage students to express their true beliefs, value inquiry will simply become a game in which students will try to guess what responses the teacher wants them to make. Even the bigoted white student or the psychologically captivated Black student should be able to express his beliefs freely and openly in the classroom. Beliefs which are unexpressed cannot be rationally examined. While we must eliminate racism in America in order to survive the challenges of the twenty-first century, students must be able to reflectively analyze racism and its effects before they can develop a commitment to eliminate it. It should be stressed that this commitment must come from the student; <u>it cannot be imposed by the teacher</u>.

<u>Providing Opportunities for Social Action</u>

Black people throughout the United States are victims of colonialism, institutional racism, poverty and political powerlessness. <u>When the teacher identifies concepts and generalizations from the social sciences, he should select those which will help students to make decisions and to take actions to help eliminate these problems</u>. This is absolutely imperative if the social studies curriculum is going to help to liberate Black people and other

oppressed groups. After they have mastered higher level knowledge related to these problems, and analyzed and clarified their values, the teacher can ask the students to list the possible actions which they can take regarding these problems in their school and community, and to predict the possible consequences of each alternative course of action. Alternatives and consequences which the students state should be realistic and based on knowledge which they have mastered during the earlier phase of the unit. They should be intelligent predictive statements and not ignorant guesses or wishful thinking. Students should state <u>data</u> and <u>reasons</u> to support the alternatives and consequences which they identify.

Students will be unable to <u>solve</u> the racial problems in their communities. However, they may be able to take some effective actions which can improve the racial atmosphere in their classroom and school, or contribute to the resolution of the racial problems in the wider community through some types of meaningful and effective social action or participation projects. Students should participate in social action projects only after they have studied the related issues from the perspectives of the social sciences, analyzed and clarified their values regarding it, identified the possible consequences of their actions, and expressed a willingness to accept them. Since the school is an institution with racial problems which mirror those of the larger society, students can be provided practice in shaping public policy by working to eliminate racism in their classroom, school or school system.

Racism, drug abuse, class stratification, theft and arson are the kinds of problems which schools have on which students can take concerted action. Other social action projects, especially for more mature students,

can take place in the wider community. Social action may take the form of observation, participation or leadership. The school can work with civil rights groups and political organizations to involve students in meaningful and purposeful social action activities. The levels of involvement in such activities can be diverse. The primary purpose of such activities should be to provide students with opportunities to develop a sense of political efficacy and not to provide community services, although both goals can be attained in the most effective types of projects.

Student participation in social action activities within our society is not without precedence. However, the most dramatic and effective social action by American students has usually been undertaken by college students. During the Black Revolt of the 1960's, students comprised one of the most cogent and effective components. The Black Revolt of the 1960's was signaled when four Black college students sat down at an "all white" lunch counter at a Woolworth's store in Greensboro, North Carolina on February 1, 1960. Throughout the Black Revolt of the 1960's, students remained active and influential. They helped to desegregate restaurants, interstate transportation, schools and swimming pools with such tactics as sit-ins, freedom-rides, and swim-ins. Student effectiveness in the Black Revolt of the sixties is one of the most dramatic indications of the potential of student power in America. Protests by students in the sixties also resulted in enlightened curriculum reform in public schools and colleges.

In discussing ways in which students have participated in social action and protest, we do not mean to suggest that all or even most of their actions were maximumly effective and undertaken after reflective

thought. However, we must stress the fact that students will become involved in important social issues in the community and nation whether the school facilitates that involvement or not. Schools did little, if anything, to facilitate the involvement of students in the actions which are reviewed above. The involvement of students in social action must become institutionalized within the social studies curriculum so that their actions can become both more effective and thoughtfully directed. Some of the student action which occurred on our college campuses was irresponsible and irrational. A social action focused social studies curriculum may have made such actions more effective and significant. In a new publication, the National Council for the Social Studies stresses the need for educators to involve students in social action projects:

> Extensive involvement by students of all ages in the activities of their community is . . . essential. Many of these activities may be in problem areas held, at least by some, to be controversial; many will not be. The involvement may take the form of observation or information-seeking, such as field trips, attending meetings, and interviews. It may take the form of political campaigning, community service or improvement, or even responsible demonstration. The school should not only provide channels for such activities, but build them into the design of its social studies program, kindergarten through grade twelve.[~~13~~ 14]

Training Teachers for a Social Action Curriculum

The most important variable for the successful implementation of the kind of Black studies program proposed in this essay is the classroom teacher. For teachers to help Black students to develop proficiency in decision-making and social action skills, some significant changes must be made in teacher education. We must do a better job of helping teachers to understand the nature of social knowledge and the structures of the various social science disciplines. Teachers who are unfamiliar with the

limitations and assumptions of social knowledge cannot intelligently teach students reflective decision-making skills. Because many teachers are unacquainted with the sociology of knowledge, they teach historical "facts" as absolutes and tentative anthropological findings as conclusive theories. Teachers often elevate social knowledge to a status far beyond that which is warranted. We must teach future teachers how tentative, limited and culturally biased social knowledge is.

The meaning of objectivity and how it is derived must be an important component in the education of social studies teachers. Statements in history are typically defined as objective if white established historians can agree on them. Many myths, such as "Columbus discovered America," and "Corrupted Northern whites and ignorant Blacks ruled the South during Reconstruction," have been perpetuated by white "scholarly" historians. In recent years, historians have been challenged by Blacks and other ethnic minority groups to write different versions of history which are based on new assumptions about Third World peoples and their contributions to American life.

Teachers must learn how social science reflects the norms, values and goals of the ruling and powerful groups in society, and how it validates those belief systems which are functional for groups in power and dysfunctional for oppressed and powerless groups. Research which is antithetical to the interests of ruling and powerful groups is generally ignored by the scientific community and the society which supports it. This fact explains why L.S.B. Leakey's seminal findings about man's African origins have never

been popular among established anthropologists and within the larger society. On the other hand, for generations historians elevated Ulrich B. Phillips' racist descriptions of the nature of slavery to the status of conclusive truth.

Today, many myths about Blacks, which are invented by white social scientists and, Are perpetuated and institutionalized. Moynihan's disastrous study of the Black family, Jensen's work on Black-White intelligence, and Banfield's distorted and myopic interpretations of the Black experience are ligit-imized and given a wide hearing in prestigious white journals and in respected Universities.[14] 15 Myths and distortions such as those invented by Phillips, Jensen, Moynihan and Banfield were institutionalized in America because they are consistent with the value systems and self-interests of powerful and ruling groups. Jensen would have probably been ridiculed if he had argued that Blacks were intellectually superior to whites (The evidence for either argument is highly inconclusive). However, his research was widely publicized and defended by many white scholars because it validates the ideas and stereotypes which a large number of whites have of the Black man and his culture.

Teachers must be acutely aware of the ways in which social science research has been twisted and distorted to serve the self-interests of ruling and dominant groups if they are to become effective teachers of Black and other oppressed groups within our society. Many teachers perpet-uate the historical and social science myths which they learned in school and that are pervasive in textbooks because they are unaware of the racist assumptions on which social science research is often based. Much information in textbooks is designed to support the status quo and to keep powerless ethnic groups at the lower rungs of the social ladder.

Teachers often tell students that Columbus "discovered" America, yet the Native Americans were here centuries before Columbus. The Columbus myth in one sense denies the Native American child his past and thus his identity. Many teachers believe that Lincoln was the great emancipator of Black people; yet he supported a move to deport Blacks to Africa and issued the Emancipation Proclamation, in his own words, "as a military necessity" to weaken the Confederacy. Primary grade teachers often try to convince the Black child that the policeman is his friend. Many ethnic minority students know from experience that some policemen are their enemies. Only when teachers get a truly liberal education about the nature of science and American society will they be able to correct such myths and distortions and make the school experience more realistic and meaningful for all students.[15 16] Both pre- and in-service training is necessary to help teachers to gain a realistic perspective of American society.

To become effective teachers of political and social action, teachers must be provided opportunities whereby they can use social science concepts and theories which they have mastered to resolve social issues in ways which are consistent with their values. Teachers should also be provided opportunities for social action in which they can implement some of the decisions which they make. It would be unrealistic to expect teachers to fully appreciate the importance of social and political action projects if during their training program they are not given opportunities to participate in such activities themselves. Action projects that involve teachers can be provided in the professional methods courses. Professor Robert L. Green has written about the necessity to involve education students in social action projects:

> The first two years of teacher training might parallel the VISTA or Peace Corps experience of many youngsters. Students should spend less time in the classroom and more time in field projects with racial minorities and the poor. Internships with such individuals as Cesar Chavez and the Rev. Jesse Jackson, with groups like the Black poor in Green County, Alabama, and with institutions such as the Martin Luther King, Jr.Memorial Center and the Institute of the Black World should be structured for students early in their training programs. Two years of academic coursework in the classroom could well be enough. Students should spend more time learning about people from diverse backgrounds and becoming more humanistic by actually participating in work projects with urban and rural residents from all walks of life and from diverse racial backgrounds.[16] 17

The social studies methods course must take students out into the community not only to study problems but to take <u>action</u> to help resolve them. Such action will not only equip teachers with the skills which they need to help children become effective change agents, but it can result in social changes that will make this a more humane and just society.

<u>Conclusion</u>

We have argued that effective Black studies programs must be based on a sound and clearly articulated rationale in order to result in effective student learning. A rationale has been suggested for the reader's consideration. We stated that the main goal of Black history should be to help students develop the ability to make reflective decisions so that they can resolve personal problems and shape public policy by participating in intelligent social action. In other words, we suggested that the goal of Black history should be <u>to help students become effective change agents</u>. Higher level, interdisciplinary knowledge, social science inquiry, and value inquiry are necessary for sound decision-making and reflective social action.

History can be used both as a framework to help students master decision-making skills and to become familiar with the Black experience because it is concerned with the totality of man's past. Historical data can also evoke many value questions. Since the present is intimately related to the past, history can provide students with insights which are essential for making decisions related to the urgent racial problems which are polarizing our society.

No school can truly educate its students unless it teaches about the aspirations and struggles of Third World man. His experience is part of the human drama, and education should deal with man's total experience. The white race, and not the colored races, is the minority in the world. To base a curriculum only on the experiences of part of mankind will not only inculcate a false sense of superiority in white students and make Black students feel inferior, but it will make whites think that they are separate and apart from the rest of mankind, and believe, as many do today, that they are the only <u>humans</u> on earth. The modern world cannot survive this kind of insidious ethnocentrism.

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